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OBSERVATIONS UPON *Religio Medici.*

Occasionally Written
By Sir Kenelme Digby, Knight



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OBSERVATIONS
UPON

Religious Economy

By Sir George Douglas King
Occasionally Written

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OBSERVATIONS UPON

Religio Medici.

To the Right Honourable
Edward Earle of Dorset, Ba-
ron of Buckhurst, &c.

My Lord,

Received yesterday,
your Lordships of
the 19 current; wher-
in you are pleased to oblige
me, not onely by extreame
gallant expressions of favour

A 3 and

Observations upon
and kindnessse : but likewise
by taking so farre into your
care the expending of my
time during the tediousnesse
of my restraint, as to recom-
mend to my reading a *Booke*,
that had received the honour
and safeguard of your appro-
bation, for both which I most
humbly thanke your Lord-
ship. And since I cannot, in
the way of gratefulnesse ex-
presse unto your Lordship as
I would those hearty senti-
ments I have of your good-
nesse to me ; I will at the least
endeavour, in the way of *Duty*
and observance, to let you see
how the little needle of my
Soule is throughly touched at
the

the great loadstone of yours,
and followeth sudainely and
strongly which way soever
you becken it. In this occasi-
on, the magnetike motion,
was impatience to have the
Booke in my hands that your
Lordship gave so advantage-
ous a character of ; whereupon
I sent presently (as late as
it was) to *Pauls Churchyard*,
for this favourite of yours,
Religio Medici : which after a
while found me in a conditi-
on fit to receive a Blessing by a
visit from any of such Master-
peeces as you looke upon
with gracious eyes ; For I was
newly gotten into my Bed.
This good natur'd creature I

could easily perswade to bee my Bedfellow, and to wake with mee as long as I had any edge to entertaine my selfe with the delights I sucked from so noble a conversation. And truely (my Lord) I closed not my eyes till I had enricht my selfe with, (or at least exactly surveyed) all the treasures that are lapped up in the folds of those few sheets. To returne onely a generall commendations of this curious peece, or at large to admire the authors Spirit and smartnes, were too perfunctory an accompt, and too slight a one, to so discerning and steddy an eye as yours, after so particu-

lar

lar and encharged a summons to read heedfully this discourse. I will therefore presume to blot a sheet or two of paper with my reflections upon sundry passages through the whole context of it, as they shall occurre to my remembrance. Which now your Lordship knoweth this packet is not so happy as to carry with it any other expression of my obsequiousnesse to you; It will bee but reasonable, you should even here, give over your further trouble of reading, what my respect ingageth mee to the writing of.

Whose first steppe is ingenuity

*Observations upon
nuity and a well natur'd even-
nesse of Judgement, shall bee
sure of applause and faire
hopes in all men for the rest
of his Journey : And indeed
(my Lord) me thinketh this
Gentleman setteth out excel-
lently poised with that happy
temper ; and sheweth a great
deale of *Judicious* piety in ma-
king a right use of the blind
zeale that *Bigots* loose them-
selves in. Yet I cannot satis-
fie my doubts throughly, how
hee maketh good his profes-
sing to follow the great
wheele of the Church in mat-
ters of *Divinity*: which surely
is the solid Basis of true *Reli-
gion*; for to doe so, without jar-
ring*

ring against the conduct of that first mover by Eccentricall and irregular motions, obliegeth one to yeeld a very dutifull obedience to the determinations of it without arrogating to ones selfe a controlling ability in liking or misliking the faith, doctrine and constitutions of that *Church* which one looketh upon as their North starre: *Whereas if I mistake not, this author approveth the Church of England not absolutely, but comparatively with other reformed Churches.*

My next reflection is concerning what he hath sprinkled (most wittily) in severall places,

*Observations upon
places, concerning the nature
and immortality of a humane
soule, and the condition and
state it is in; after the dissolu-
tion of the body.* And here
give me leave to observe what
our Countryman *Roger Bacon*
did long agoe; That those stu-
dents who busie themselves
much with such notions, as re-
side wholly to the fantasie, do
hardly ever become idoneous
for abstracted metaphysicall
speculations; the one having
bulky foundatiō of matter, or
of the accidents of it, to settle
upon, (at the least, with one
foote:) The other flying con-
tinually, even to a lessening
pitch, in the Subtile ayre; And
accor-

dingly it hath beene generally noted, that the exactest Mathematicians, who converse altogether with lines, figures, and other differences of quantity; have seldom proved eminent in Metaphysicks or speculative Divinity. Nor againe the professors of these sciences, in the others arts. Much lesse can it be expected that an excellent Physitian whose fancy is always fraught with the materiall drugs that hee prescribeth his Apothecary to compound his Medicines of; and whose hands are inured to the cutting up, & eies to the inspection of anatomised bodies; should easily, and with suc-

successse, flye his thoughts at
so towring a Game, as a pure in-
tellect, a Separated and unbo-
dyed Soule; surely this acute
Authors sharpe wit, had hee or-
derly applyed his studies that
way, would have beeene able
to satisfie himselfe with lesse
labour, and others with more
plenitude, then it hath beeene
the lot of so dull a braine as
mine, concerning the immor-
tality of the Soule: And yet I
assure you (my Lord) the little
Philosophy that is allowed mee
for my share, demonstrateth
this proposition to mee, as
well as faith delivereth it,
which our *Physician* will not
admit in his. *Ans bluo: D. apud*

To

To make good this asserti-
on here, were very unreasona-
ble, since that to doe it exactly,
(and without exactnesse, it
were no demonstration) re-
quireth a totall Survey of the
whole science of *Bodyes*, and
of all the operations that wee
are conversant with, of a rati-
onall creature; which I having
done, with all the succinctnes
I have beeene able to explicate
so knotty a Subject with, hath
taken mee up in the first
draught neere two hundred
sheets of paper. I shall there-
fore take leave of this point
with onely this note, that I
take the immortality of the
Soule (under his favour) to bee
of

*Observations upon
of that nature, that to them
onely that are not versed in
the wayes of proving it by rea-
son, it is an article of faith ; to
others, it is an evident con-
clusion of demonstrative Sci-
ence.*

And with a like short note
I shall observe how if hee had
traced the nature of the Soule
from its first principles, hee
could not have suspected it
should sleepe in the grave till
the *Resurrection* of the body.
Nor would hee have permit-
ted his compassionate na-
ture to imagine it belonged to
Gods mercy (as the *Chiliasts*
did) to change its condition
in those that are damned, from
paine

paine to happines. For where
God should have done that,
hee must have made that an-
guished Soule another crea-
ture then what it was, (as to
make fire cease from being
hot, requireth to have it be-
come another thing then the
Element of fire;) since, that to
be in such a condition as ma-
keth us understand damned
Soules miserable, is a necessary
effect of the temper it is in,
when it goeth out of the *Body*,
and must necessarily (out of
its owne nature) remaine in,
unvaryably for all eternity;
Though, for the conceptions
of the vulgar part of mankind,
(who are not capable of such

*Observations upon
abstruse notions) it be stiled
(and truly too) the sentence
and punishment of a severe
Judge.*

I am extreamely pleased with him, when he saith there are not impossibilities enough in *Religion* for an active faith : And no whit lesse, when in *Philosophy* hee will not bee satisfied with such naked termes as in *Schools* use to be obtruded upon easie mindes, when the *Masters* fingers are not strong enogh to untie the knots proposed unto them. I confesse, when I enquire what light (to use our Authors example) is, I should bee as well contented with his Silence, as with his telling

telling mee it is *Actus perspicui;*
unless hee explicate clearely
to me what those words mean,
which I finde very few goe a-
bout to do. Such meate they
swallow whole, and eject it as
entire. But were such things,
scientifically, and methodical-
ly declared, they would bee of
extreame satisfaction, and de-
light. And that worke taketh
up the greatest part of my for-
merly mentioned treatise. For
I endeavour to shew by a con-
tinued progresse, and not by
Leapes, all the motions of na-
ture; & unto them to set intel-
ligibly the termes used by her-
best Secretaries : whereby all
wilde fantastick qualities and

*Observations upon
moods (introduced for re-
fuges of ignorance) are bani-
shed from my commerce.*

In the next place (my Lord) I shall suspect that our author hath not penetrated into the bottome of those conceptions that deepe Schollers have taught us of *Eternity*. Methinketh hee taketh it for an infinite extension of time, and a never ending revolution of continuall succession: which is no more like *Eternity*, then a grosse body is like to a pure Spirit. Nay, such an infinity of revolutions, is demonstrable to bee a contradiction and impossible. In the state of eternity there is no succession,

no

re. no change, no variety. Soules
or *Angells*, in that condition,
doe not so much as change a
thought. All things, notions,
or and actions, that every were,
are, or shal bee in any creature,
are actually present to such an
intellect. And this (my Lord)
I aver, not as deriving it from
Theologie; and having recourse
to beatifike vision to make
good my tenet, (for so, onely
glorified creatures should en-
joy such immense know-
ledge) but out of the princi-
ples of Nature and Reason, and
from thence shal demonstrate
it to belong to the lowest
Soule of the ignorantest
wretch whiles hee lived in

this world, since damned in Hell. A bold undertaking you will say; But I confidently engage my selfe to it. Upon this occasion occurreth also a great deale to bee laid of the nature of *Predestination* (which by the short touches our Author giveth of it, I doubt hee quite mistakes) and how it is an unalterable Series and chaine of causes, producing infallible (and in respect of them, necessary) effects: But that is too large a Theame to unfold here; too vast an Ocean to describe, in the scant Map of a Letter. And therefore I will refer that to a fitter opportunity, fearing I have already too much tres-

passed

passed upon your Lordships patience; but that indeed I hope you have not had e-
nough to read thus far.

I am sure (my Lord) that you (who never forgot any thing, which deserved a roome in your memory) doe remem-
ber how wee are told, that *A.
byssus abyssum invocat*: So here our Author, from the abyssse
of *Predestination*, falleth into
that of the *Trinity of Persons*
consistent with the indivisibi-
lity of the divine nature: And
out of that (if I be not excee-
dingly deceived) into a third,
of mistaking, when he goeth
about to illustrate this admira-
ble mystery by a wild discourse

*Observations upon
of a Trinity in our Soules.* The
dint of wit is not forcible e-
nough to dissect such tough
matter; wherein al the obscure
glimmering wee gaine of that
inaccessible light, commeth
to us cloathed in the darke
weeds of negations, and there-
fore little can wee hope to
meete with any positive ex-
amples to parallel it withall.

I doubt, hee also mistaketh,
and imposeth upon the sever-
er Schooles, when he intim-
ateth that they gainesay this vi-
sible worlds being but a pi-
cture or shadow of the invis-
ible & intellectual: which man-
ner of *Philosophising*, hee attri-
buteth to *Hermes Trismegistus* ;
but

he but is every where to be
met with in *Plato*; and is
raised since to a greater height
in the Christian Schooles.

But I am sure hee learned in
no good Schoole, nor sucked
from any good *Philosophy* to
give an actuall subsistence and
being to first matter without
a forme. Hee that will allow
that a *Reall* existence in nature
is as superficially tinted in
Metaphysicks, as an other would
bee in Mathematicks that
should allow the like to a
point, a line, or a superficies
in Figures. These, in their
strict Notions, are but negati-
ons of further extension, or
but exact terminations of that

quan-

quantity which falleth under the consideration of the understanding; in the present purpose; no reall entities in themselves: so likewise, the notions of matter, forme, act, power, existence, and the like, that are with truth considered by the understanding, and have there each of them a distinct entity, are never the lesse, nowhere by themselves in nature. They are termes which wee must use in the negotiations of our thoughts, if wee will discourse consequently, and conclude knowingly. But then againe wee must bee very wary of attributing to things in their owne natures,

natures, such entities as wee
create in our understandings,
when wee make pictures of
them there; for there every
different consideration ari-
sing out of the different im-
pression, which the same
thing maketh upon us, hath a
distinct being by it self. *Where-*
as in the thing, there is but one
single unity, that sheweth (as
it were in a glasse, at severall
positions) those various faces
in our understanding. In a
word, all these words are but
artificiall termes, not reall
things: And the not right un-
derstanding them, is the dan-
gerous rocke that Schol-
lers suffer shipwracke against,

I goe on with our Phisitians contemplations. Vpon every occasion, hee sheweth strong parts and a vigorous brayne. His wifles and aymes, and what he pointeth at, speake him owner of a noble & a generous heart. He hath reason to wish that Aristotle had been as accurate in examining the causes, nature and affections of the great Universe hee busied himselfe about, as his Patriarke Galen hath beene in the like considerations upon his little World, mans body, in that admirable worke of his *de usu partium*. But no great humane thing, was ever borne and perfected at once. It may satis-

fie

sie us, if one in our age, buil-
deth that magnifike structure
upon the others foundations;
and especially, if where hee fin-
deth any of them unsound, he
eradicateth those, and fixeth
new unquestionable ones in
their roome: but so, as they
still, in grosse, keep a propor-
tion, and beare a Harmony with
the others great worke: This,
hath now, (even now) our
learned Country-man done,
The knowing Master *White*,
(whose name, I believe your
Lordship hath met withall) in
his excellent booke, *De Mun-
do*, newly printed at *Paris*,
where he now resideth, and is
admired by the world of Let-
terd

*Observations upon
terd men there, as the Prodigie
of these latter times.* Indeed
his three Dialogues upon that
Subiect, (if I am able to judge
any thing) are full of the pro-
foundest learning I ever yet
met withall. And I beleeve,
who hath well read and di-
gested them, will perswade
himselfe there is no truth so
abstruse, nor hitherto concei-
ved out of our reach, but mans
wit may raise engines to scale
and conquer. I assure my selfe,
when our author hath studied
him throughly, hee will not
lament so loude for Aristotles
mutilated and defective Philo-
sophy; as in Boccalini, Caesar Ca-
porali doth for the losse of Li-
vies

vies shipwracked Decads.

That Logicke which hee
quarrelleth at for calling a
Toade, or a Serpent ugly, will
in the end agree with his ; for
no body ever tooke them to
be so, in respect of the *Universe*
(in which regard, he defen-
deth their regularity, and Sym-
metry) but onely as they have
relation to us.

But I cannot so easily agree
with him when he affirmeth
that *Devills, or other Spirits in*
the Intellectuall world have
no exact *Ephemerides* wherein
they may reade before-hand
the stories of fortuite acci-
dents : for I beleeve that all
causes are so immedately
chay-

chayned to their effects, as if a perfect knowing nature get hold but of one linke, it will drivethe entire *Series* or pedigree of the whole to each utmost end; (as I thinke I have proved in my forenamed treatise) so that in truth, there is no fortuitnesse or contingency of things, in respect of themselves, but onely in respect of us, that are ignorant of their certaine, and necessary causes.

Now a like *Series* or chaine, and complexe of all outward circumstances (whose highest Linke, Poets say prettily, is fastned to Jupiters chayre, and the lowest is riyeted to every individual)

dividuall on earth)steered and levelled by God Almighty, at the first letting out of the first Mover; I conceive, to bee that divine Providence and mercy, which (to use our Authors owne example) giveth a thriving Genius to the Hollanders; and the like: And not any secret, invisible, mysticall blessing, that falleth not under the search or eognizance of a prudent indagation.

I must needs approve our authors æquanimity, and I may as justly say his magnanimity, in being contented so cheerfully(as he saith)to shake hands with the fading *Goods of Fortune*; and bee deprived of

*Observations upon
the joyes of her most precious
blessings; so that hee may in
recompence, possesse in am-
ple measure the true ones of
the mind, like Epictetus, that
great Master of morall wise-
dome and piety, who taxeth
them of high injustice that re-
pine at Gods distribution of
his blessings, when he putteth
not into their share of goods,
such things as they use no in-
dustry or meanes to purchase.
For why should that man
who above all things esteemeth
his owne freedome;
and who to enjoythat sequest-
ereth himself from commerce
with the vulgar of mankinde;
take it ill of his Starres, if such*

pre-

preferments, honors, & applauses meet not him, as are painefully gained after long & tedious services of Princes, & brittle dependances of humorous favourites, & supple compliances with all sorts of natures? As for what he saith of Astrologie, I do not conceivethat wise men reject it so much for being repugnant to Divinity (which he reconcileth well enough) as for having no solid rules, or ground in nature. To rely too far upon that vaine art, I judge to bee rather folly then impiety. Vnlesse in our censure, we looke to the first *Origine* of it, which savoureth of the Idolatry of those Heathens that wor-

*Observations upon
shipping the Stars and hea-
venly bodies for Deities, did
in a superstitious devotion, at-
tribute unto them the causality
of all effects beneath them.
And for ought I know, the
belief of solid *Orbes* in the
heavens, and their regularly-
irregular motions, sprung
from the same root.) And a
like inanity, I should suspect
in *Chiromancy* aswell as *Astrolo-
gie*, (especially, in particular
contingent effects) however
our Author, and no lesse a man
then Aristotle, seeme to attribute
somewhat more to that con-
jecturall art of Lynes.*

I should much doubt
(though our Author sheweth
him-

himselfe of another minde) that *Bernardinus Ochinus* grew at the last to bee a meere *Atheist*: when after having beeene first the institutor and *Patriarch* of the *Capucine order* (so violent was his zeale then, as no former religious institution, though never so rigorous, was strict enough for him) hee from thence fell to bee first an *Hereticke*, then a *Jew*; and after a while became a *Turke*, and at the last wrote a furious *Invective* against those whom hee called the three *Grand-Impostors* of the *World*; among whom hee ranked our *Saviour Christ*, aswell as *Moses* and *Mahomet*.

This story
I hay but
upon rela-
tion; yet of
a very
good hand.

I doubt hee mistaketh in his *Chronologie*, or the printer in the name, when hee maketh *Ptolomy* condemne the *Alchoran*.

Hce needeth not be so scrupulous, as hee seemeth to bee in averring downe rightly, that God cannot doe contradictory things, (though peradventure it is not amisse to sweeten the manner of the expression, and the sound of the words) for who understandeth the nature of contradiction, will find *Non Entity* in one of the termes, which of God, were impiety not to deny peremptorily; for hee being in his proper nature *Selfe-Entity*,

tity, all *being* must immediate-
ly flow from him, and all not-
being be totally excluded from
that efflux. Now for the re-
calling of *Time* past, which the
Angels posed *Esdras* withall;
there is no contradiction in
that; as is evident to them
that know the essence of time
(for it is but putting againe, all
things, that had motion, into
the same state they were in, at
that moment unto which
time was to be reduced backe
and from thence, letting it
travell on againe, by the same
motions, and upon the same
wheele, it rolled upon be-
fore.) And therefore God
could doe this admirable

*Observations upon
worke, though neither Esdras,
nor all the power of creatures
together could doe it: And
consequently it cannot in this
Question bee said, that he pos-
sed mortality with what him-
selfe was not able to per-
forme.*

I acknowledge ingenuously our *Physicians* experience hath the advantage of my *Phi-losophy*, in knowing there are witches. Yet I am sure, I have no temptation to doubt of the *Deity*, nor have any unsa-tisfaction in believing there are *Spirits*. I doe not see such a necessary conjunction be-tweene them, as that the sup-position of the one, must needs

needs inferre the other. Neither do I deny there are witches. I onely reserve my assent, till I meete with stronger motives to carry it. And I confess I doubt asmuch of the efficacy of those magicall rules he speaketh of, as also of the finding out of mysteries by the courteous *Revelation of Spirits*.

I doubt, his discourse of an vniversall *Spirit*, is but a wilde fansie: And that in the mar-shalling of it, hee mistaketh the *Hermeticall Philosophers*. And surely, it is a weake argument, from a common nature that subsisteth onely in our understanding, (out of which it hath no being at all) to inferre,

by

*Observations upon
by parity, an actuall subsistence
of the like, in realty of nature.
(of which kind of miscarriage
in mens discoursings, I have
spoken before) And upon this
occasion, I doe not see how
seasonably he falleth, of a sud-
daine, from naturall speculati-
ons to a morall contemplati-
on of Gods Spirit working in us.
In which also I would inquire
(especially upon his suddaine
poeticall rapture) whether the
solidity of the judgement bee
not outweighed by the ayrie-
nessse of the fancy. Assuredly
one cannot erre in taking this
Author for a very fine ingeni-
ous Gentleman: but for how
deepe a Scholler, I leave unto
them*

them to judge, that are abler
then I am.

If he had applyed himselfe
with earnest study, and upon
right grounds, to search out
the nature of pure intellects : I
doubt not but his great parts
would have argued more effi-
caciously, then he doth against
those that between men and
Angells put onely *Porphyries*
difference of *Mortality* and im-
mortality. And hee would
have dived further into the te-
nor of their intellectuall ope-
rations ; in which there is no
succession, nor ratiocinative
discourse ; for in the very first
instant of their creation, they
actually knew all that they
were

*Observations upon
were capable of knowing; and
they are acquainted even with
all free thoughts, past, present,
and to come; for they see
them in their causes, and they
see them altogether at one in-
stant: as I have in my fore-
mentioned treatise proved at
large: and I thinke I have al-
ready touched thus much once
before in this Letter.*

I am tempted here to say
a great deale concerning *Light*,
by his taking it to bee a bare
quality. For in *Physicks* no
speculation is more usefull, or
reacheth further. But to set
downe such *Pbænomena's* of it
as I have observed, and from
whence I evidently collect the

nature of it; were too large a *Theame* for this place; when your Lordshippe pleaseth I shall shew you another more orderly discourse upon that Subject; wherein I have sufficiently proved it to be a solid Substance and body.

In his proceeding to collect an intellectuall world; and in his discoursing upon the place, and habitation of *An-
gels*: As also in his considerati-
on of the activity of glorified
eyes, (which shal bein a state of
rest, whereas motion, is requi-
red to seeing) And in his subtil
speculation upon two bodies
placed in the vacuity beyond
the utmost all-enclosing su-
per-

Observations upon
perficies of Heaven (which im-
plyeth a contradiction in na-
ture) me thinkes I heare Apelles
crying out, *Nefutor ultra Cre-
pidam:* or rather it putteth me
in minde of one of the titles in
Pantagruels Library, (which he
expresseth himselfe conver-
sant in) namely, *Quæstio subti-
lissima, Utrum Chimera in vacuo
bombinans possit comedere Secun-
das intentiones.* With which
short note I will leave these
considerations; in which (if
time and other circumstances
allowed it) matter would
spring up of excellent Lear-
ning.

When our author shall have
read Master Whites Dialogues
of

of the world, hee will no longer bee of the opinion, that the unity of the world is a conclusion of Faith: For it is there demonstrated by Reason.

Here the ihread of the discourse inviteth mee to say a great deale of the production, or creation of Mans Soule. But it is too tedious and too knotty a peece for a Letter. Now it shall suffice to note, that it is not *Ex traduce*, and yet hath a strange kind of neere dependance of the body; which is, as it were, Gods instrument to create it by. This, thus said, or rather tumbled out, may seeme harsh;

But

But had your Lordship leisure
to peruse what I have written
at full upon this point, I doubt
not but it would appeare
plausible enough to you.

I cannot agree with him
when hee seemeth to impute
inconveniencie to long life; &
that length of time doth ra-
ther impaire, then improve us:
For surely if wee will follow
the course of nature, and of
reason, it is a mighty great
blessing; were it but in this re-
gard, that it giveth time leave
to vent & boyle away the un-
quietnesses and turbulencies
that follow our passions; and
to weane our selves gently
from carnall affections, and

at

at the last to drop with ease
and willingnesse, like ripe fruit
from the Tree; as I remember
Plotinus finely discourseth in
one of his *Enneads*. For when
before the season, it is plucked
off with violent hands, or sha-
ken downe by rude and boy-
sterous windes, it carrieth a-
long with it an indigested raw
taste of the wood, and hath an
unpleasant aigrenesse in its
juice, that maketh it unfit for
use, till long time have mello-
wed it: And peradventure it
may be so backward, as in-
stead of ripening, it may grow
rotten in the very Center. In
like manner, Soules that goe
out of their bodies with affe-

etions to those objects they leave behinde them, (which usually is as long as they can relish them) doe retaine still even in their separation, a by-as, and a languishing towards them : which is the Reason why such terrene Soules appeare ofteneſt in Cœmeteries and Charnell houses; (and not, that morall one which our Author giveth:) for life which is union with the body, being that which carnal Soules have straightest affections to, and that they are loathelſt to be separated from; their unquiet Spirit, which can never (naturally) loose the impressions it had wrought in it at the time of

of its driving out; lingreth perpetually after that deare confort of his. The impossibility cannot cure them of their impotent desires; They would faine bee alive againe,

— *Iterumque ad tarda reverti
Corpora. Quæ lucis misericordia
racupido?*

And to this cause peradventure may bee reduced the strange effect which is frequently seen in *England*, when at the approach of the *Murderer*, the slaine body suddainely bleedeth afresh: For certainly the Soules of them that are treacherously murdered

D 2 by

Observations upon
by surprise, use to leave their
Bodies with extreame un-
willingnesse, and with vche-
ment indignation against them
that force them to so unprovi-
ded & abhorred a passage. That
Soule then to wreak its evill
tallent against the hated Mur-
derer, and to draw a just and
desired revenge upon his
head; would doe all it can to
manifest the author of the fact.
To speake, it cannot; for in it
selfe, it wanteth *Organs* of
voyce, and those it is parted
from, are now growne too
heavy, and are too benummed
for it, to give motion unto.
Yet some change it desireth to
make in the body which it
hath

hath so vehement inclinations to, & therfore is the aptest for it to worke upon. It must then endeavour to cause a motion in the subtlest & most fluid parts (and consequently, the most moveable ones) of it. This can be nothing but the Blood ; which then being violently moved, must needs gush out at those places where it findeth issues.

Our author cannot beleeve that the world will perish upon the ruines of its own principles : But Master *White* hath demonstrated the end of it upon naturall Reason. And though the precise time for that generall destruction bee

inscrutable ; yet he learnedly sheweth an ingenious rule whereby to measure in some sort the duration of it, without being branded (as our author threatneth) with convincible and *Statute* madnesse, or with impiety. And whereas hee will have the worke of this last great day (the summer up of all past dayes) to imply annihilation and thereupon intereseth God onely in it : I must beg leave to contradict him namely in this point, and to affirme that the letting loose then of the activest Element to destroy this face of the World, will but beget a change in it, and that no annihilation

can

can proceed from God Almighty : for his cſſence being (as I ſaid before) ſelfe-exiſtence, it is more i[m]poſſible that Not-being ſhould flow from him, then that cold ſhould flow immediately from fire, or darkenesſe from the actuall preſence of light.

I muſt needs acknowledge that where he ballanceth life and death againſt one another and conſidereth 'that the latter is to bee a kind of nothing for a moment, to become a pure *Spirit* within one instant, and what followeth of this ſtrong thought; is extreme handsomely ſaid, and argueth very gallant and generous reſ-

*Observations upon
solutions in him.*

To exemplifie the immortality of the Soule, hee needeth not have recourse to the *Philosophers stone*. His owne store furnisheth him with a most pregnant one of reviving a plant (the same numericall plant) out of his owne ashes. But under his favour, I beleeve his experiment will faile, if under the notion of the same, hee comprehendeth all the Accidents that first accompanied that plant; for since in the ashes there remaineth only the fixed Salt, I am very confident that all the colour, and much of the odor and Tast of it, is flowne away with the Volatile salt.

What

What should I say of his making so particular a narration of personall things, and private thoughts of his owne; the knowledge whereof can not much conduce to any mans betterment? (which I make account is the chiefe end of his writing this discourse) As where he speaketh of the soundnesse of his body, of the course of his dyet, of the coolenesse of his blood at the Summer Solstice of his age, of his neglect of an *Epitaph*: how long he hath lived or may live what *Popes*, *Emperours*, *Kings*, *Grand-Seigniors*, he hath beene contemporary unto, and the like: would it not be thought that

Observations upon
that hee hath a speciall good
opinion of himselfe, (and in-
deed hee hath reason) when
he maketh such great *Princes*
the Land-markes in the Chro-
nology of himselfe? Surely if
hee were to write by retaile
the particulars of his owne
Story and life, it would bee a
notable *Romanze*, since he tel-
leth us in one totall summe, it
is a continued miracle of thir-
ty ycares. Though he creepeth
gently upon us at the first, yet
he groweth a *Gyant*, an *Attlas*
(to use his owne expression)
at the last. But I will not cen-
sure him as hee that made
notes upon *Balsacs* letters,
and was angry with him for
vexing

vexing his readers with stories of his *Cholikes*, and voyding of gravell. I leave this kind of his expressions, without looking further into them.

In the next place (my Lord) I shall take occasion from our authors setting so maine a difference betweene morall honesty and vertue, or being vertuous, (to use his owne phrase) out of an inbred loyalty to vertue; and on the other side, being vertuous for a rewards sake; To discourse a little concerning *Vertue* in this life, and the effects of it afterwards. Truely (my Lord) however he seemeth to prefer this latter, I cannot but value

the

Observations upon
the other much before it, if
we regard the noblenesse, and
heroikenesse of the nature and
mind from whence they both
proceed: And if wee consi-
der the Iourneys end, to
whicheach of them carrieth us,
I am confident the first yeel-
deth nothing to the second, but
indeed both meete in the peri-
od of Beatitude. To cleare this
point (which is very well
worth the wiest mans seri-
ousest thoughts) we must con-
sider, what it is that bringeth
us to this excellent State, to be
happy in the other world of
eternity and immutability. It
is agreed on all hands to bee
Gods grace and favour to us:

But

But all doe not agree by what steps his grace produceth this effect. Herein I shall not trouble your Lordshippe with a long discourse, how that grace worketh in us, (which yet I will in a word touch anon, that you may conceive what I understand grace to bee) but will suppose it to have wrought its effect in us in this life, and from thence examine what hinges they are that turn us over to *Beatitude* and *Glory* in the next. Some consider God as a Judge, that rewardeth or punisheth men, according as they cooperated with or repugned to, the grace hee gave. That according as their acti-

Observations upon
ons please or displease him, he
is well affected towards them
or angry with them; And ac-
cordingly maketh them, to
the purpose, and very home,
feele the effects of his kinde-
nesse or indignation. Others
that flye a higher pitch, and are
so happy,

—*Ut rerum poterint cognoscere
causas,*

doe conceive that Beatitude,
and misery in the other life,
are effects that necessarily
and orderly flow out of the
nature of those causes that be-
got them in this life, without
engaging God Almighty to
give a sentence, and act the

par

part of a Judge, according to
the state of our cause, as it shall
appeare upon the accusations
and pleadings at his great Bar.
Much of which manner of ex-
pression, is metaphoricall, and
rather adapted to containe
vulgar mindes in their duties
(that are awed with the
thought of a severe Judge, sift-
ing every minute action of
theirs) then such as we must
conceive every circumstance
to passe so in reality as the lite-
rall sound of the words seemes
to inferre in ordinary constru-
ction: (and yet all that is true
too, in its genuine sense) But
(my Lord) these more penetra-
ting men, and that I conceive
are

Observations upon
are vertuous upon higher and
stronger motives (for they
truely and solidly know why
they are so) doe consider that
what impressions are once
made in the spirituall substance
of a Soule, and what affecti-
ons it hath once contracted,
doe ever remaine in it till a
contrary and diametrallly con-
tradicting judgement and af-
fection, doe obliterate it, & ex-
pell it thence. This is the rea-
son why *Contrition*, sorrow and
hatred for past Sins, is enchar-
ged us. If then the Soule doe
goe out of the body with im-
pressions and affections to the
objects, and pleasures of this
life; it continually lingeith
after

after them, and as *Virgill* (learnedly as well as wittily) saith,

—*Quæ gratia currūm,
Ärmorumque fuit vivis, quæ cu-
ra nitentes
Pascere equos, eadem sequitur tel-
lure repostos.*

But that being a State wherin those objects neither are, nor can be enjoyed, it must needs follow that such a Soule must bee in an exceeding anguish, sorrow, & affliction, for being deprived of them; & for want of those it so much priseth, will neglect all other contentments it might have, as not having a relish or taste moul-

E ded.

*Observations upon
ded and prepared to the sa-
avouring of them; but like fea-
verish tongues, that when
they are even scorched with
heat, take no delight in the
pleasingest liquors, but the
sweetest drinks seeme bitter
to them by reason of their o-
verflowing Gall ; Soe they e-
ven hate whatsoever Good is
in their power, and thus pine
away a long eterni y. In which
the sharpenesse and activity
of their paine, anguish, and
sad condition, is to bee measu-
red by the sensiblenesse of
their natures: which being
then purely spirituall, is in
a manner infinitely more then
any torment that in this life
can*

can bee inflicted upon a dull grosse body. To this add, the vexation it must bee to them, to see how inestimable and infinite a good, they have lost ; and lost merely by their own fault ; and for momentary trifles, and childrens play ; and that it was so easie for them to have gained it, had they remained but in their right senses, and governed themselves according to *Reason*. And then judge in what a tortured condition they must bee, of remorse and execrating themselves for their most resupine and senselesse madnesse. But if on the other side, a Soule be released out of this *Prison* of

Observations upon
clay and flesh, with affections
settled upon intellectual goods
as *Truth*, *Knowledge*, and the
like; And that it be growne
to an irkesome dislike of the
flat pleasures of this world;
and looke upon carnall and
sensuall objects with a disdain-
full eye, as discerning the con-
temptible inanity in them,
that is set off onely by their
painted outside; and above all,
that it have a longing desire
to bee in the society of that
supereminent cause of causes,
in which they know are
heaped up the *Treasures* of all
beauty, *Knowledge*, *Truth*, *De-
light*, and good whatsoever;
and therefore are impatient at
the

the *Delay*, and reckon all their absence from him as a tedious banishment; and in that regard hate their life & body as cause of this divorce: such a Soule I say must necessarily, by reason of the Temper it is wrought into to enjoy immediately at the instant of the bodies dissolution and its liberty, more contentment, more joy, more true happiness, then it is possible for a heart of flesh to have scarce any scantling of, much lesse to comprehend.

For immense knowledge is naturall to it; as I have touched before. *Truth*, which is the adæquated and satisfying object of the understanding,

is there displayed in her owne
Colours; or rather without
any.

And that which is the Crown
of all, and in respect of which
all the rest is nothing; that In-
finite entity which above all
things this soule thirsteth to
bee united unto, can not for
his owne goodness sake deny
his embraces to so affectionate
a Creature, and to such an en-
flamed love. If he should;
then, were that Soule, for be-
ing the best, and for loving
him most, condemned to be
the unhappiest. For what
joy could shee have in any
thing, were shee barred from
what she so infinitely loveth?

But

But since the nature of superiour and excellent things is to shower downe their propitious influences whersoever there is a capacity of receiving them, and no obstacle to keep them out (like the Sun that illuminateth the whole ayre, if no cloud or solid opaque body intervene) it followeth clearely that this infinite Sun of Justice, this immense Ocean of goodnesse, cannot chuse but environ with his beames, and replenish even beyond satietie with his delightsome waters, a soule so prepared and tempered to receive them.

Now (my Lord) to make use of this discourse and apply

it to what begot it; be pleased to determine which way will deliver us evenest and smoothest to this happy end of our Journey: To bee vertuous for hope of a reward, and through feare of punishment, or to be so, out of a naturall and inward affection to *virtue*, for *virtues* and *Reasons* sake? surely one in this latter condition, not onely doth those things which will bring him to *Beatitude*; but he is so secured in a manner under an Armour of *Profe*, that hee is almost invulnerable; hee can scarce miscarry, hee hath not so much as an inclination to worke contrarily, the alluring baites

of

of this *World*, tempt him not; hee disliketh, hee hateth, even his necessary commerce with them whiles hee liveth. On the other side, the hireling that steereth his course onely by his reward and punishment, doth we. l I confess; but he doth it with reluctance; hee carrieth the *Arke*, Gods Image, his Soule, safely home, it is true, but hee loweth pitifully after his calves that hee leaveth behind him among the *Philistians*. In a word he is *vertugus*, but if hee might safely, hee would doe vicious things. (And hence he the ground in nature, if so I may say, of our *Purgatory*) Mee thinkes

Observations upon
thinkes two such mindes may
not unfitly be compared to
two Maides, whereof one hath
a little sprinkling of the green
sicknesse, and hath more mind
to eate ashes, Chalke, or Leather,
then meates of solid and good
nourishment; but forbeareth
them, knowing the languish-
ing condition of Health it will
bring her to: But the other
having a ruddy, vigorous and
perfect constitution, and en-
joying a compleate entire eu-
erasie, delights in no food but
of good nourriture, & loathes
the others delights. Her health
is discovered in her lookes,
and shee is secure from any
danger of that Malady, where-
as

as the other, for all her good dyet, beareth in her complexion some sickly testimony of her depraved appetite; and if she bee not very Wary, Shee is in danger of a relapse.

It falleth fit in this place to examine our Authors apprehension of the end of such honest *Worthies* and *Philosophers* (as he calleth them) that dyed before Christ his incarnation, whether any of them could be saved or no. Truely (my Lord) I make no doubt at all, but if any followed in the whole Tenor of their lives, the dictaments of right Reason, but that their Journey was secure to Heaven. Out of the former discourse
appea-

Observations upon
appeareth what temper of
minde is necessary to get thi-
ther. And, that Reason would di-
ctate such a temper to a perfect-
ly judicious man (though but
in the state of Nature) as the
best and most rationall for
him, I make no doubt at all.
But it is most true; they are
exceeding few, (if any) in
whom Reason worketh clear-
ly and is not overswayed by
Passion and terrene affections;
they are few that can discerne
what is reasonable to be done
in every circumstance.

— *Pauci, quos aequus amavit*
Jupiter, aut ardens evexit ad æthe-
ra virtus;
Dis geniti, potuere; —

And

And fewer, that knowing what is best, can win of themselves to doe accordingly; (*video meliora proboque, deteriora sequor;* being most mens cases) so that after all that can be expected at the hands of nature and reason in their best habit, since the lapse of them, wee may conclude, it would have beeene a most difficult thing for any man, and a most impossible one for mankinde, to attaine unto *Beatitude*, if Christ had not come to teach, and by his example to shew us the way.

And this was the *Reason* of his incarnation, teaching life & death: for being God, wee could

could not doubt his veracity, when he told us newes of the other world; having all things in his power, and yet enjoying none of the delights of this life, no man should sticke at foregoing them, since his example sheweth all men that such a course is best; whereas few are capable of the Reason of it: And for his last act, dying in such an afflicted manner, he taught us how the surest way to step immediately into perfect happiness, is to be crucified to all the desires, delights, and contentments of this World.

But to come backe to our Physician: Truly (my Lord) I must

must needs pay him as a due
the acknowledging his pious
discourses to bee excellent and
patheticall ones, containing
worthy motives, to excite one
to vertue and to deterre one
from vice: thereby to gaine
Heaven, and to avoid *Hell*. Af-
furedly he is owner of a solid
head and of a strong generous
heart. Where hee employeth
his thoughts upon such things
as resort to no higher, or more
abstruse *Principles* then such as
occurre in ordinary conversa-
tion with the world, or in the
common tracke of study and
learning, I know no man
would say better. But when
hee meeteth with such diffi-
culties

*Observations upon
culties as his next concerning
the Resurrection of the body,
(wherein after deepe medita-
tion, upon the most abstracted
principles, and speculations of
the Metaphysikes, one hath
much adoe to solve the appea-
ring contradictions in Nature)
There, I doe not at all wonder
hee should tread a little awry,
and goe astray in the darke ;
for I conceive his course of life
hath not permitted him to al-
low much time unto the un-
winding of such entangled
and abstracted subtleties. But
if it had, I beleeve his naturall
parts are such as he might have
kept the chaire from most men
I know : for even where hee
roveth*

roveth widest, it is with so much wit and sharpenesse, as putteth me in mind of a great mans censure upon *Joseph Scaligers Cyclometrica* (a matter he was not well versed in) that hee had rather erre so ingeniously as he did, then hit upon *Truth* in that heavy manner as the *Jesuite*, his antagonist stuf-feth his *Booke*s. Most assuredly his wit and smartnesse in this discourse is of the finest Standard; and his insight into severer Learning will appeare as piercing unto such as use not strictly the touchstone and the *Test* to examine every peece of the glittering coine hee payeth his reader with. But to

*Observations upon
come to the Resurrection,* Me-
thinkes it is but a grosse con-
ception to thinke that every
Atome of the present individu-
all matter of a body; every
graine of *Ashes* of a burned
Cadaver, scattered by the wind
throughout the world, and af-
ter numerous variations chan-
ged peradventure into the bo-
dy of another man; should
at the sounding of the last
Trumpet be raked together
againe from all the corners of
the earth, and be made up a-
new into the same *Body* it was
before of the first man. Yet if
we will be *Christians*, and rely
upon Gods promises, wee
must beleevethat we shall rise
againe

againe with the same Body,
that walked about, did eate,
drinke, aud live here on earth;
and that we shall see our Savi-
our and *Redeemer* with the
same, the very same, eyes,
wherewith we now look up-
on the fading *Glories* of this
contemptible world.

How shall these seeming
contrarieties bee reconciled?
if the latter be true why should
not the former be admitted?
To explicate this riddle the
better, give me leave to aske
your Lordship if you now see
the *Cannons*, the *Ensignes*, the
~~Armies~~ and other martiall pre-
paracions at *Oxford*, with the
same eyes, wherewith many

*Observations upon
yeares agone you looked up-
on Porphyries and Aristotles
learned leases there? I doubt
not but you will answer mee,
Assuredly with the very same.
Is that noble and Gracefull per-
son of yours, that begetteth
both delight and Reverence in
every one that looketh upon
it? Is that body of yours, that
now is growne to such come-
ly and full dimensions, as Na-
ture can give her none more
advantageous, the same person,
the same body, which your
vertuous and excellent Mother
bore nine moneths in her chaste
and honoured wombe, and
that your Nurse gave sucke un-
to? most certainly it is the
same*

same. And yet if you consider it well, it cannot bee doubted but that sublunary matter, being in a perpetuall flux, and in bodies which have internall principles of *Heate* and motion, much continually transpiring out to make roome for the supply of new aliment; at the length, in long processe of time, all is so changed, As that *Ship* at *Athens* may as well bee called the same ship that was there two hundred yeares before, and whereof (by reason of the continuall reparations) not one foote of the *Tymber* is remaining in her that builded her at the first; As this *Body* now, can be called the

F 3 same

same it was, forty yeares agone
unlesse some higher considera-
tion keepe up the Identity of
it. Now what that is, Let
us examine, and whether or
no, it will reach to our diffi-
culty of the Resurrection. Let us
consider then how that which
giveth the numerical individu-
ation to a Body, is the substan-
tiall forme. As long as that re-
maineth the same, though the
matter be in a continuall fluxe
and motion, yet the thing is
still the same. There is not one
droppe of the same water in
the Thames that ranne downe
by Whitehall yesternight, yet
no man will deny, but that it
is the same River that was in

Queene

Queene Elizabeths time, as long as it is supplied from the same Common Stocke, the Sea. Though this example reacheth not home, it illustrateth the thing. If then the forme remaine absolutely the same after separation from the matter, that it was in the matter, (which can happen onely to formes, that subsist by themselves; as humane Soules) it followeth then, that whensoever it is united to matter againe, (all matter comming out of the same common Magazine) it maketh againe the same man, with the same eyes, and all the same limbes that were for-

merly. Nay, hee is composed
of the same Individuall mat-
ter: for it hath the same di-
stinguisher and individuator;
to wit, the same forme, or
Soule. Matter considered sing-
ly by it selfe, hath no distin-
ction: All matter is in it selfe
the same; we must fansie it,
as we doe the indigested *Chaos;*
It is an uniformly wild *Ocean.*
Particularize a few drops of
the *Sea,* by filling a glasse full
of them; then that glasse full
is distinguished from all the
rest of the watery *Bulke:* But
returne backe those few drops
to from whence they were ta-
ken, and the Glasse full that
even now had an individua-
tion

tion by it selfe, loseth that, and groweth one and the same with the other maine stocke: Yet if you fill your glasse againe, wheresoever you take it up, so it be of the same uniforme Bulke of water you had before, it is the same Glasse-full of water that you had. But as I said before, this example fitteth entirely, no more then the other did. In such abstracted speculations, where we must consider matter without forme (which hath no actuall being) wee must not expect adæquated examples in nature. But enoughe is said to make a speculative man see, that if God should

should joyne the Soule of a lately dead man (even while his dead corps should lie entire in his winding sheete here) unto a Body made of earth taken from some mountaine in *America*; it were most true and certainte that the body he should then live by, were the same Identicall body he lived with before his *Death and late Resurrection*. It is evident that *samenesse*, *thisnesse*, and *thatnesse*, belongeth not to matter by it selfe, (For a generall indifference runneth through it all) but onely as it is distinguished and individuated by the Forme. Which, in our case, whensoever the

same

same Soule doth, it must be understood alwayes to be the same matter and body.

This point thus passed over ; I may piece to it what our Author saith of a Magazine of Subsistent formes residing first in the *Chaos*, & hereaf-ter (when the world shall have beeene destroyed by fire) in the generall heape of *Ashes* ; out of which Gods voyce did, & shall, draw them out & cloath them with matter. This language were handsome for a Poet or a Rhetorician to speake. But in a Philosopher, that should ratiocinate strictly and rigorously, I can not admit it, for certainly there are no subsistent forms
of

*Observations upon
of Corporeall things : (except-
ting the Soule of man , which
besides being an informing
forme, hath another particu-
lar consideration belonging
to it; too long to speake of
here) But whensoever that
compound is destroyed, the
forme perisheth with the
whole. And for the naturall
production of Corporeall things
I conceive it to be wrought out
by the action and passion of
the *Elements* among them-
selves ; which introducing
new tempers and dispositi-
ons, into the bodies where
these conflicts passe ; new
formes succeed old ones,
when the dispositions are
raised*

raised to such a height as can no longer consist with the preceding forme, and are in the immediate degree to fit the succeeding one, which they usher in. The mystery of all which I have at large unfolded in my above mentioned treatise, of the immortality of the Soule.

I shall say no more to the first part of our *Phisicians* discourse, after I have observed how his consequence is no good one, where hee inferreth that if the *Devills* foreknew, who would bee damned or saved, it would save them the *Labor*, and end their worke of tempting mankinde

to

to mischiefe and evill. For whatsoeuer their morall deſigne, and ſucceſſe bee in it, their nature impelleth them to be alwaies doing it. For on the one ſide, it is active in the highest degree (as being pure *Acts*, that is *Spirits*,) ſo on the other ſide, they are maligne in as great an exceſſe: By the one they muſt be alwayes working whereſoever they may worke, (like water in a vefſell full of holes, that will run out of every one of them which is not ſtopped) By the other, their whole worke muſt be malicious and miſchievous. Ioyning then both theſe qualities together, it is

eviſ

evident they will alwayes bee
tempting mankind, though
they know they shall be fru-
strate of their morall end.

But were it not time that
I made an end? Yes, it is more
then time. And therefore ha-
ving once passed the limit that
confined what was becoming,
the next step carryed mee into
the *Ocean of Error*; which be-
ing infinite, and therefore
more or lesse bearing no pro-
portion in it; I will proceed
a little further, to take a short
survey of his *Second part*; And
hope for as easie *Pardon* after
this addition to my suddaine
and indigested remarks, as if
I had closed them up now.

Me-

Methinkes, he beginneth with somewhat an affected discourse to prove his naturall inclination to *Charity* which *virtue* is the intended *Theame* of all the remainder of his discourse. And I doubt he mistaketh the lowest *Orbe* or *Lembe* of that high *Seraphicke* vertue, for the top and perfection of it; and maketh a kind of humane compassion to bee divine *Charity*. Hee will have it to bee a generall way of doing good: It is true, he addeth then, for Gods sake; But hee allayeth that againe, with saying hee will have that good done as by obedience, and to accomplish Gods will; and looketh

looketh at the effects it worketh upon our Soules but in a narrow compasse; like one in the vulgar throng, that considereth God as a Judge, & as a rewarder or a punisher. *Whereas*, perfect *Charity*, is that vehement love of God for his own sake, for his goodnessse, for his beauty, for his excellency that carrieth all the motions of our Soule directly and violently to him; and maketh a man disdaine, or rather hate all obstacles that may retard his journey to him. And that face of it that looketh toward mankind with whō we live, & warmeth us to doe others good, is but like the overflowings of the

I am not satisfied, that in
the likenesse which he putteth
betweene God and Man, hee
maketh the difference be-
tweene them, to bee but such
as betweene two creatures
that resemble one another. For
betweene these, there is some
proportion; but between the
others, none at all. In the ex-
amining of which discourse,
wherein the Author observeth
that no two faces are ever seen
to be perfectly alike; Nay no
two Pictures of the same face,
were ever exactly made so, I
could

could take occasion to insert a subtile & delightfull demonstration of Mr. *Whites*, wherin he sheweth how it is impossible that two bodyes (for example, two *Boules*) should ever be made exactly like one another; Nay, not rigorously equall in any one accident, as namely in weight, but that still there will be some little difference, and inequality between them, (the *Reason* of which observation, our *Author* medleth not with) were it not that I have beeene so long already, as digressions were now very unseasonable.

Shall I commend or censure
our *Author* for believying so

well of his acquired knowledg
as to be dejected at the
thought of not being able to
leave it a Legacy among his
friends? Or shall I examine
whether it be not a high inju-
ry to wise and gallant Princes,
who out of the generoulnesse
and noblenesse of their *Nature*
doe patronize arts and learned
men, to impute their so doing
to vanity of desiring praise, or
to feare of reproach?

But let these passe: I will
not ingage any that may be-
friend him, in a quarrell against
him. But I may safely pro-
duce *Epicetus* to contradict
him when he letteth his kind-
nesse engulfe him in deepe af-
flictions

flictions for a friend : For hee will not allow his wife man to have an inward relenting, a troubled feeling, or compassion of anothers misfortunes. That disordereth the one, without any good to the other. Let him afford all the assistances and relievings in his power; but without intermingling himselfe in the others *Woe*. As Angels that doe us good, but have no passion for us. But this Gentlemans kindnesse goeth yet further : Hee compareth his love of a friend to his love of *God*; the union of friends Soules by affection, to the union of three persons in the *Trinity*;

and to the Hypostaticall union
of two natures in one Christ,
by the Words *Incarnation*. Most
certainely hee expresseth him-
selfe to bee a right good na-
tur'd man: But if Saint *Augu-*
stine retracted so severely his
patheticall expressions for the
death of his friend, saying they
favoured more of the *Rhetori-*
call declamations of a young
Orator, then of the grave con-
fession of a devout *Christian*,
(or somewhat to that purpose)
what censure upon himselfe
may wee expect of our *Physi-*
cian, if ever hee make any re-
traction of this discourse
concerning his *Religion*?

It is no small misfortune to

him

him, that after so much time spent, and so many places visited in curious search by travelling after the acquisition of so many languages; after the wading so deepe in Sciences, as appeareth by the ample Inventory and particular hee maketh of himselfe: The result of all this, should bee to professe ingenuously he had studyed enough, onely to become a Scepticke: and that having runne through all sorts of *Learning*, hee could finde rest and satisfaction in none. This I confesse is the unlucky fate of those that light upon wrong *Principles*. But Master *White* teacheth us

G 4 how

*Observations upon
how the Theorems and de-
monstrations of Physickes, may
be linked & chained together
as strongly & as continuedly as
they are in the Mathematickes, if
men would but apply them-
selves to a right method of
Study.* And I doe not finde that
*Salomon complained of igno-
rance in the height of know-
ledge; (as this Gentleman saith)*
but onely, that after he hath
rather acknowledged himselfe
ignorant of nothing, but that
hee understood the natures of
all *Plants* from the *Cedar* to the
Hyssop, and was acquainted
with all the wayes, and pathes
of wisedome and knowledg,
hee exclaimeth that all this is
but

but *Toyle*, and vexation of *Spirit*: and therefore adviseth men to change humane Studies into divine contemplations and affections.

I cannot agree to his Resolution of shutting his *Bookes*, and giving over the search of knowledge, and resigning himselfe up to ignorance, upon the *Reason* that moveth him; as though it were extreame vanity to waft our dayes in the pursuite of that, which by attending but a little longer (till Death hath closed the eyes of our body, to open those of our Soule) wee shall gain with ease, wee shall enjoy by infusion, and is an accessa-

ry of our Glorification. It is true, assoone as Death hath played the Midwife to our second birth, our Soule shall then see all truths, more freely then our corporal eyes at our first birth see all bodies and colours, by the naturall power of it (as I have touched already) and not onely upon the grounds our Author giveth. Yet farre be it from us to thinke that time lost which in the meane season we shall laboriously employ to warme our selves with blowing a few little Sparkes of that glorious fire which we shall afterwards in one instant leape into the middle of, without danger of Scorch-

Scorching. And that for two important Reasons; (besides severall others, too long to mention here) the one, for the great advantage wee have by learning in this life; the other, for the huge contentment that the acquisition of it here (which implyeth a strong affection to it) will be unto us in the next life. The want of knowledge in our first Mother (which exposed her to bee easily deceived by the Serpents cunning) was the roote of all our ensuing Misery and Woe. It is as true (which wee are taught by irrefragable authority) that *Omnis peccans ignorat:* And the well-head of all

the

*Observations upon
the Calamities and mischieves
in the world, consisteth of the
trouble and bitter waters of
ignorance, folly and rashnesse;
to cure which, the onely reme-
dy and antidote, is the salt of
true Learning, the bitter Wood
of Study, painefull meditation,
and orderly consideration. I
doe not meane such Study, as
armeth wrangling Champions
for clamorous Schooles, where
the ability of Subtile disputing
to and fro, is more prised
then the retriving of truth;
But such as filleth the mind
with solid and usefull notions,
and doth not endanger the
swelling it up with windy va-
nities. Besides the sweetest*

com-

companion and entertainment of a well tempered mind is to converse familiarly with the naked and bewitching beauties of those Mistresses, those Verities, and Sciences, which by faire courting of them, they gaine and enjoy; & every day bring new fresh ones to their Seraglio; where the ancientest never grow old or stale. Is there any thing so pleasing or so profitable as this?

—*Nil dulcius est, bene quam munita tenere
Edita doctrinæ sapientum templæ serena;
Despicere unde queas alios, passimq; videre
Errare atque viam palanteis querere vita.*

But now if we consider the advantage we shall have in the other

*Observations upon
other life by our affection to
Sciences, and conversation
with them in this, it is won-
derfull great. Indeed that af-
fection is so necessary, as with-
out it we shall enjoy little
contentment in all the know-
ledge we shall then bee reple-
nished with: for every ones
pleasure in the possession of a
good, is to be measured by
his precedent *Desire* of that
good; and by the quality of
the tast and relish of him that
feedeth upon it. Wee should
therefore prepare and make
our tast before-hand by affec-
tion unto, and by often
relishing, what we shall
then be nourished with. That*

English-

Englishman that can drinke nothing but Beere, or Ale, would be ill bestead, were he to goe into Spaine or Italy where nothing but Wine groweth : whereas a well experienced Gainfrie that can criticise upon the severall tafts of liquors, would thinke his Palate in Paradise among those delicious Nectars, (to use Aretines phrase upon his eating of a Lamprey.) Who was ever delighted with Tobacco the first time he tooke it? & who could willingly be without it, after hee was a while habituated to the use of it? How many examples are there dayly of young men, that marrying upon their fathers

com-

Observations upon
command, not through pre-
cedent affections of their own,
have little comfort in worthy
and handsome wives, that o-
thers would passionately ef-
fect? *Archimedes* lost his life
for being so ravished with the
delight of a Mathematicall de-
monstration, that he could
not of a suddaine recall his ex-
tasied Spirits to attend the rude
Souldiers Summons: But in-
stead of him, whose minde
had beene always fed with
such subtile *Dyet*, how many
playne Country Gentlemen
doth your Lordship and I
know, that rate the know-
ledge of their husbandry at a
much higher pitch; and are

extreamely delighted by con-
versing with that ; whereas
the other would be most tedi-
ous and importune to them ?
We may then safely conclude,
that if we will joy in the
Knowledge wee shall have after
Death, we must in our life
time raise within our selves,
earnest affections to it, and
desires of it : which cannot
be barren ones ; but will presse
upon us to gaine some know-
ledge by way of advance here;
and the more we attaine unto
the more we shall be in *Love*
with what remaineth behind.
To this reason then adding
the other, how knowledge is
the surest propre, and guide

H of

119 Observations upon
of our present life: and how
it perfecteth a man in that
which constituteth him a
man; his Reason, and how
it enableth him to tread bold-
ly, steadily, constantly, and
knowingly in all his wayes:
And I am confident, All men
that shall heare the case thus
debated, will joyne with mee
in making it a Suit to our
Physitian, that hee will keepe
his Booke open, and continuall
that Progresse he hath so happily
begun.

But I believe your Lordship
will scarcely joyne with him
in his wish that wee might
procreate and beget Children
Without the helpe of women

or without anyconjunction or commerce with that sweete, and bewitching Sex. Plato taxed his fellow Philosopher, (though other wise a learned and brave man) for not sacrificing to the Graces; those gentle female goddesses. What thinketh your Lordship of our *Physitians* bitter censure of that action which Mahomet maketh the essence of his Paradise? Indeed besides those his unkindnesses, or rather frowardnesses, at that tender-hearted Sex (which must needes take it ill at his hands) me thinketh he setteth marriage at too low a rate, which is assuredly the highest and de-

vinest linke of humane society. And where he speaketh of Cupid, and of Beauty, it is in such a phrase, as putteth mee in mind of the Learned Greeke Reader in Cambridge his courting of his Mistris out of Stephens his *Thesaurus*.

My next observation upon his discourse draweth me to a Logicall consideration of the nature of an exact *Syllogisme*: which kind of reflection, though it use to open the doore in the course of Learning and study; yet it will neere shut it in my discourse; which my following the thred that my Author spinneth, assigneth to this place. If he had

had well and thoroughly considered all that is required to that strict way of managing our *Reason*, he would not have censured Aristotle for condemning the fourth figure, out of no other motive, but because it was not consonant to his owne principles; that it would not fit with the foundations himself had laid; though it doe with reason, (saith he) , and bee consonant to that ; which indeed it doth not, at all times and in all Circumstances. In a perfect *Syllogisme* the predicate must bee identified with the subiect, and each extreame with the middle terme, and so consequently, all

three with one another. But
in Galens fourth figure the
case may so fall out, as these
rules will not be current
there.

As for the good and excel-
lency that he considereth in
the worst things; and how
farre from solitude, any man
is in a wildernesse; These are
(in his discourse) but *equivo-*
call considerations of *Good*, and
of *Lonelinesse*: nor are they a-
ny wayes pertinent to the
morality of that part where
he treateth of them.

I have much adoe to believe
what he speaketh confidently:
that hee is more beholding to
Morpheus for Learned and rati-
onall

onall, as well as pleasing
Dreames; then to Mercurj for
Smart and facetious concepti-
ons; whom *Saturne* (it seemeth
by his relation) hath looked
a^lquaint upon in his geni-
ture.

In his concluding *Prayer*,
wherein he summeth up all
he wisheth; me thinketh his
arrow is not winged with
that fire which I should have
expected from him upon this
occasion: for it is not the
peace of *Conscience*, nor the
bridling up of ones affections,
that expresseth the highest de-
lightfulness and happiest state
of a perfect *Christian*. It is love
only that can give us Heaven

on

H 4

upon

Observations upon
upon earth, as well as in Hea-
ven; and bringeth us thither
too: so that the *Thuscan Virgill*
had reason to say,

—*In alte dolcezze* *Non si puo gioir, se non amando.*

And this love must be im-
ployed upon the noblest and
highest object; not termina-
ted in our friends. But of this
transcendent and divine part
of *Charity* that looketh direct-
ly and immediately upon God
himselfe; and that is the in-
trinsicall forme, the utmost
perfection, the scope and fi-
nall period of true *Religion*,
(this Gentlemans intended
Theame; as I conceive) I have

no

no occasion to speak any thing, since my *Author* doth but transiently mention it; and that too, in such a phrase as ordinary *Catechismes* speake of it to vulgar capacities.

Thus (my Lord) having run through the booke (God knowes how sleightly, upon so great a suddaine) which your Lordship commanded mee to give you an account of, there remaineth yet a weightier taske upon me to performe, which is to excuse my selfe of presumption for daring to consider any moles in that face which you had marked for a beauty. But who shall well consider my man-

ner

ner of proceeding in these re-
markes, will free me from
that censure. I offer not at
judging the prudence and
wisedome of this discourse:
Those are fit enquiries for
your Lordships Court of
highest appeale; in my inferi-
our one, I meddle onely with
little knoity peeces of particu-
lier Sciences; (*Matina apis in-*
star, operosa parvus carmina fin-
go) In which it were perad-
venture a fault for your Lord-
ship to be too well versed;
your imployments are of a
higher and nobler Straine; and
that concerne the welfare of
millions of men: & not bad-
-nac ym nobilissimo Her. Hali-

*Tu regere imperio populos (Sackville) memento
(Hæ tibi erunt artes) pacisque imponere morem.*

Such little Studies as these, belong onely to those persons that are low in the ranke they hold in the Commonwealth, low in their conceptions, and low in a languishing and rusting leisure, such a one as Virgill calleth *Ignobile otium*, and such a one as I am now dulled withall. If Alexander or Cæsar should have commended a tract of Land, as fit to fight a Battaille in for the Empire of the World, or to build a City upon, to be the Magazine and Staple

staple of all the adjacent countries; No body could justly condemne that husbandman, who according to his owne narrow art and rules, should censure the plaines of *Arbela*, or *Pharsalia* for being in some places sterile; or the meadowes about *Alexandria*, for being sometimes subject to bee overflowen; or could taxe ought he should say in that kinde for a contradiction unto the others commendations of those places, which are built upon higher, and larger principles. So (my Lord) I am confident I shall not be reproached of unmannernes for putting in a demur-

murrer unto a few little particularities in that Noble discourse which your Lordship gave a generall applause unto; And by doing so, I have given your Lordship the best account I can of my selfe, as well as of your Commands. You hereby see what my entertainements are, and how I play away my time,

—*Dorset dum magnus ad altum
Fulminat Oxonium bello, victorque volentes
Per populos dat jura; viamq; affectat Olympo.*

May your Counsels there bee happy, and successfull ones, to bring about that Peace which if wee bee not quickly blessed withall, a generall ruine threatneth the whole Kingdome. From *Winchester* house

*Observations upon
house the 22. (I thinke I may
say the 23. for I am sure it is
morning, and I thinke it is
day) of December. 1642.*

*Your Lordships most humble
and obedient servant,
KENELME DIGBY.*

The Postscript.

My Lord,

*L*ooking over these loose papers to
point them, I perceive I have for-
gotten what I promised in the eight sheet
to touch in a word concerning Grace:
doe not conceive it to be a quality, im-
fused by God Almighty into a Soule.

Such kind of discoursing, satisfie
mee no more in Divinity, then in Phi-
losophy. I take it to be the whole com-
plex of such reall motives (as a full
account may be given of them) that in-
cline a man to vertue, and piety; an-

are set on foote by Gods particular Grace and favour, to bring that worke to passe. As for example : To a man plangred in Sensuality, some great misfortune happeneth, that mouldeth his heart to a tendernesse, and inclineth him to much thoughtfullnesse : In this temper, hee meeteth with a Booke, or a Preacher, that representeth lively to him the danger of his owne condition, and giveth him hopes of greater contentment in other objects, after hee shall have taken leave of his former beloved Sinnes. This begetteth further conversation with prudent and pious men, and experienced Physitians in curing the soules Maladies ; whereby hee is at last perfectly converted and settled in a course of Solid Vertue, and Piety.

Now if these accidents of his misfortune, the gentlenesse and softnesse of his nature, his falling upon a good Booke, his encountering with a pathetick Preacher, the impremeditated chance
that

that brought him to heare his Sermon,
his meeting with other worthy men,
and the whole concatenation of all the
intervening accidents to worke this
good effect in him ; and that were ran-
ged and disposed from all Eternity, by
Gods particular goodness and provi-
dence for his Salvation ; and without
which hee had inevitably beeene dam-
ned ; this chaine of causes, ordered by
God to produce this effect, I under-
stand to bee Grace.

FINIS.

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